/4 cont'd/

217 Ch'u P'ing reign period /190-94 A.D./, be allowed to go to the
175 provinces of Kwangtung, Kwangsi, Fukien, Ch'ao-chou, Hu-kuang, and Hupei, traveling on roads and waterways and living in the high mountains by wood while wood-cutting and cultivating, cutting and planting.

This is the due document to act as proof in perpetuity.

This certificate was filed for reference on the 16th day of the fifth month in the fifth year of Ch'u P'ing.

217 It is still a mystery where and when they had gained this "certificate," which up to the present is still carefully kept by them as their most precious treasure. From the description in the last paragraph, we are sure that the Miao of Hainan not only had direct relationship with the Miao (?) of Kwangsi but also had the same origin as the other Miao tribes (?) in different regions throughout South China.

173 From what has been said above, there is no doubt that the Miao of Hainan migrated from Kwangsi during the Ming period. However, I am very doubtful that the Miao of Hainan are actually the same as
● 197 the Miao of Kwangsi, because from the linguistic point of view, the languages spoken by them are very different. On the contrary, the spoken language of the Miao people of Hainan is very similar to that of the Yao people; particularly it is similar to, and almost identical with, the dialect spoken by the Lan-tien ("blue indigo") Yao tribes living in the Ling-yün area. The chart which follows may be helpful for reference. (Note: The vocabulary of the Miao of Hainan shown in the following chart is in my own romanization. The romanization of the vocabulary of the different Yao peoples of Kwangsi is based upon Kuang-hsi Lin-yün Yao-jen Tiao-ch'a Pao-kao /Report of an Investigation of the Yao of Ling-yün in Kwangsi/, jointly compiled by Yen Fu-li and Shang Cheng-tsu. The romanization of the words of the Miao of Kwangsi province is based upon Liu Hsi-fan's Ling-piao Chi Man /The Aborigines of Kwangtung and Kwangsi/. In Liu's book, however, Chinese phonetic symbols are used. For the sake of uniformity I have used romanization in the present writing.)

/5/

	The Miao Tribes		The Yao Tribes in Kwangsi Province			
	Kwangsi	Hainan	Lan-tien	Red Head	P'an Ku	Long Hai
one	chŭ	à	a	i	nŏm	i
two	hwŏ	ĭ	í	au	i-(nŏm)	aö
three	bei	bo	bo	be	buo	bu
four	saw	bā	bie	djia	bie	djua
five	jei	bà	bia	biu	bia	bia
six	dŭ	kûr	djio	dsŭ	djio	du
seven	shen	njē	nje	thang	sjê	sang
eight	i	z	jet	yu	chet	jo
nine	yōu	dŏ	ndu	dsŭ	duo	dsŭ
ten	shu	sip	shap	dsŭ	ds'ep	dsŭ
nose		bŭ-jong	bu-djong	bi-pa-biau	bu-kot	
eye		ngwie		djan-pa-many	me'-dsing	ge-mang
ear		blom	mo-nom		mo-nom	ge-mia
mouth		jet	djet		dsui	
/6/ hand		bŭ	bu	go-po-be	bu°-du	ba
foot		tou	thou	go-dau	dsau-de	do
son	dà	sā		dung	don	dung-djing
daughter	dăr pĭe	sā-sàr			thié	
dog		clō		du-djé	dju°	dsja
sheep	li	jon	yong	du-yang	yung	du-ang
pig	mēi	dung	dŭng		dung	
house		ber	biau	lu-bi	piau	bia
bunch		dung	dang		dang	dŏng-yo

/6 cont'd/

yellow		vung	wang	fan	wiang	guan
sun		gong-nog	mo-neu			
ox	lo	ngong	ngong	du-wó	ngong	wau
moon		ngar	la		tha	hlo
eat		en	ning	nong	njien	nang
drink		hop	hop	hu	hop	hu
sleep		fei	fei	foi	bu	ba

/7/ If, outside the physical type, language is a comparatively reliable standard for the classification of the races of man, we may then say, in accordance with the chart given above, that the Miao of Hainan are of the same people as the Lan-tien Yao of Kwangsi rather than the Miao of Kwangsi. (Concerning the physical type of the Miao and Yao of Kwangsi, Mr. Fei Hsiao-t'ung has apparently made a scientific investigation, the results of which have not yet been published.) It is said that the name of the "Lan-tien" Yao of Kwangsi was derived from lan-tien /"blue indigo"/, which was the chief product of the region. The lan-tien is a plant, Polygonum tinctorium, which the Yao pick to make dye. With regard to this industry, the Report of an Investigation of the Yao of Ling-yün of Kwangsi /see above/ has given a detailed study (pp. 13-14). During my last field trip to the Miao village of Ang-ch'i in Ta-chi, I saw a Miao woman making dye from a plant. I regret that at the time I did not notice whether this plant was the lan-tien. The Miao women of Hainan, in any case, are skilled in dyeing. This fact may be considered as contributory evidence.

If the aforesaid conclusion is in accord with the facts, then we can also deduce from which part of Kwangsi the Hainan Miao came. We are still not certain about the distribution of the Lan-tien Yao of Kwangsi either in the past or the present. However, according to the Report on an Investigation of the Yao of Ling-yün of Kwangsi, it is a fact that there are at present Lan-tien Yao in Ling-yün district. If we may make the tentative deduction that the Lan-tien Yao have

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Miao, P'ing Fa Miao, He Chung Miao, Ch'ing Chiang Chung Chia, He Min Tzu, Pe Tou Tzu, Pe Lung Chia, Pe Chung Chia, T'u Ch'i Lao, Ya Ch'üeh Miao, Hu Lu Miao, Hung Chou Miao, Hsi Ch'i Miao, Ch'e Chai Miao, Sheng Miao, He Chüeh Miao, He Lou Miao, Tuan Ch'ün Miao, Chien Ting Miao, Lang Tz'u Miao, Lo Han Miao, Liu Tung I Jen, Ch'ing Chung Chia, and Ku Lin Miao.

them, /17/ many of different names belong to the same group. Furthermore, as the non-Chinese tribes in Kweichow in general are called Miao, there is also a difference between the broad and the narrow senses of the term. In the narrow sense the term Miao refers to the real Miao tribe. There has been very little scientific study made of the tribes in Kweichow, and there are insufficient data to make an accurate classification of them. According to S.R. Clarke, they may be classified into four main tribes according to their languages, namely, the Ch'i Lao, the Miao, the Lolo, and the Chung Chia. (1) The Ch'i

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1. S.R. Clarke: Among the Tribes in South-west China, pp. 1-15.

Lao has been hitherto regarded as a subgroup of the pure Miao, but according to Terrien de Lacouperie's view, the Ch'i Lao are the remnants of the Ka Lun (Karen) in Burma, because of the similarity in language and in grammar between them. (2)

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[113]

2. Terrien de Lacouperie, The Cradle of the Shan Race, p. 48.

/17 cont./

M *101 ●197 C 563 However, using language as a basis, Lowis maintains that the Karen are the predecessors of the Shan tribe (Pre-Shan). (3)

3. C.C. Lowis, The Tribes of Burma, p. 16.

The writers have used the 76 words of the Ch'i Lao language as recorded by S.R. Clarke to make a comparison with the languages of the Miao, the Lolo, and the Chung Chia, and have found a 40 per cent similarity between the Ch'i Lao and the Chung Chia languages.. However, the two tribes have lived together for a long time, mutually assimilating each other, so that we cannot assume on the basis of the partial similarity in languages that they are of the same origin. We know that although the list of names of the peoples of southwest China is long, they may be divided into four groups: the Miao-Yao, the Tibeto-Burman, the Thai-Shan, and the Mon-Khmer. The tribes in Kweichow cannot fall outside these four groups. The Miao belong to the Miao-Yao group, the Chung Chia to the Thai-Shan group, the Lolo to the Tibeto-Burman group. Whether the Ch'i Lao belong to the Miao-Yao or to the Thai-Shan group remains an unsettled question for lack of sufficient data. The Ch'i Lao were the earliest tribe to reside in Kweichow and might be called the natives. They covered a rather extensive area. The Kweichow T'ung Chih says: "There are many kinds of Ch'i Lao, found everywhere." But they have repeatedly been assimilated by other tribes in later times, and their population now is very small. The migration of the Miao tribes into Kweichow probably began before the Ch'in and Han periods. They came out of Szechwan and first arrived in the northeast of Kweichow, gradually moving southeastward. The Miao in Kweichow sometimes also call themselves the aborigines, but when the Ch'i Lao and the Miao are found together in the same locality, the latter are considered to be "guests" and the former the "hosts." The Lolo migrated to northwestern Kweichow

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4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

I found them friendly and hospitable, but without a sense of relative values. The family with whom I lived would accept no money for the rooms, all the rice I could eat, and all the firewood I needed for heating and cooking. In addition, now and then they brought me vegetables from their own gardens, included me in their feasts, and gave me a bit of something special at other times. But, once I began to knit caps for them and give them medicines, prints of individual snapshots, and a treat for the children upon my return from market, they expected me to continue all those things for themselves and all their relatives, even when the war made communications difficult and prices, accordingly, increasingly high.

They were less conventional than the Chinese, though that does not mean that they lacked social standards. For instance, children were repeatedly rebuked when they went between the fire and those who were sitting around it. At feasts it was considered inhospitable should the host or hostess allow a guest's wine bowl to become empty. No guest ever left the village emptyhanded. Men and women, girls and boys mingled freely, for they considered themselves one large family. There was much goodnatured teasing and repartee. Children, however, often gave way to tantrums and some rather heated arguments took place among adults on occasion. One morning some of the older men of the village were discussing something with the old man of our family. Not only did the talking get loud and sarcastic in tone, but some one of them broke a bowl by throwing it onto the stones of the court outside his room. But on the whole the Miao village was a very pleasant place in which to live.

Language. Dr. Li Fang-kuei [14] told me that he considers the Miao dialects a distinct language group, belonging to the Sinitic family of languages. They have no written language. My informant, however, declared that the Cowrie Shell Miao speak the ancient Chinse dialect spoken in Kiangsi at the time their ancestor migrated. There are either seven or nine tones — authorities differ as to

[14] At that time acting director of the Section on Philology of the Institute of History and Philology of the Academia Sinica.

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

the Black or Dark men, the aborigines of Hainan, is a problem which must be left for some missionary or traveller to solve.

As mentioned above, all the languages spoken in Kweichow are syllabic and tonic, but the Miao language appears to be more like the Chinese or, at all events, more like Mandarin Chinese than those spoken by the Keh-lao, Chung-chia, or I-chia. Naturally in all these languages there are words manifestly borrowed from the Chinese; but leaving out such words, there seem more resemblances between the Chinese and Miao words than between the Chinese and any of the others, or between Miao and any of the others.

Of the non-Chinese languages spoken in Kweichow we know Heh Miao and Chung-chia best, and it is worthy of note that in both of these, as a rule, the adjective comes after the noun, whereas in Chinese the adjective comes before the noun. There are also other marked peculiarities which differentiate these languages from the Chinese and from one another, but for the most part the syntax of all these languages is very much the same, that is to say, there are no conjugations, no declensions, and no inflexion of words. Like Mandarin Chinese, none of the Miao dialects we know have any

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

194 final consonants other than "*n*" and "*ng*." They have, however, some initial sounds which are not found in Chinese, among which may be noted the "*Ll*" of the Welsh among the Heh Miao and also among the I-chia. This initial sound in some of the Miao dialects changes to "*Kl*" and "*Bl*."

The Chung-chia, besides the final "*n*" and "*ng*," have also as finals *k*, *m*, *p*, and *t*. The Heh Miao have eight tones, and some of the other dialects probably as many, though we have heard of some which have only four. The Chung-chia have six tones. How many the I-chia and Keh-lao have we are not able to say. The student has to study these languages some time before he can decide how many tones they use. Of course, all these people utter all the various tones correctly for their own dialects, but are quite unable to say how many tones there are. There are, moreover, in some of these tones such fine gradations of pitch and inflexion that only the practised ear can distinguish between them.

197 192 The various dialects spoken by the Miao tribes differ considerably, so much so that a Heh Miao from the south-east cannot understand anything of the dialect spoken by a Heh Miao of the west. If, however, the vocabularies

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

of these two most dissimilar dialects are compared, it is easily seen that they are both variations of a common speech. Naturally these variations are most marked in cases where the tribes are most widely separated geographically. But the differences of dialect in tribes which are only thirty or forty miles apart are sometimes very great. In some of these cases it is very often the commonest words which show the greatest changes; for instance, the pronouns, the negatives, and such common words as the verbs "to be" and "to have." This striking difference of speech among people who must at one time have spoken the same language suggests that they have not only been separated geographically, but have also been apart for long periods of time.

The Heh Miao call themselves *mp'eo* or *de mp'eo*. *De* is merely a personal prefix. This word or sound *mp'eo* also means embroidery. The Heh Miao women, and the women of most of the other Miao tribes, wear a good deal of embroidery in their costume. The amount of embroidery on the clothing of a Heh Miao young woman is astonishing. It takes them years to do the embroidery on the jacket and skirt in which they hope to be married, and one of the commonest sights in a Heh Miao village

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

of Na Kw'a Tai Lo, meaning great and kindly teacher. It is my hope that this study will contribute to a better understanding of the Ch'uan Miao.

I. INTRODUCTION

South of Suifu in Szechwan Province, on the borders of Szechwan, Kweichow and Yunnan, the mountains rise to an altitude of from three to six thousand feet. There are many high peaks, precipices, perpendicular or overhanging cliffs, forests, waterfalls, natural bridges, and streams disappearing into the mountainsides and reappearing far away. While the roads between Chinese towns and villages are generally paved with stone slabs, many of the roads are narrow footpaths, sometimes steep and dangerous, winding up the mountainsides or through the fields and forests. This is the home of the Ch'uan Miao people.

This ethnic group, which is generally called a tribe, includes about one hundred and fifty thousand people. They are found as far north as Kunghsien 珙縣 and Ch'angning 長寧, about one hundred *li* east of Yung Ning 永寧, as far south as Ta Kuan 大關 in Yunnan Province, and as far west as Sui Chiang Hsien 綏江縣. In the same region is a much larger population of Chinese, for the Ch'uan Miao do not live in a territory by themselves but are interspersed among the Chinese people.

These people resemble the Chinese in having a light, olive-brown skin and very little hair on the face, but they differ from the Chinese in West China in being slightly shorter in statue and in having a less evident epichanthic fold or Mongolian slant to the eyes; there are greater physical differences between the Ch'uan Miao and the Lolos (Nosu) and Tibetans.

Below is given a very brief comparison of vocabularies. From Samuel R. Clarke[1] I have borrowed all, with two or three slight changes, except the Ch'uan Miao. The romanization is that of Clarke and as far as possible, I have made the romanization of the Ch'uan Miao words correspond for similar sounds. A comparison of the languages and of the social and religious customs, makes it evident that the Ch'uan Miao are a branch of the Miao-Yao Group and of the Mon-Khmer Family.[2]

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1. S. R. Clarke: Among the Tribes of South West China, pp. 307-315. Morgan and Scott, London, 1911.
2. H. R. Davies: Yunnan, pp. 331-347. Cambridge University Press, 1909.

lk Yang, Beh & Morse D-5 (1936-1937) 1938
AE5 Miao AE5

Some Ch'uan Miao Characteristics.—The Ch'uan Miao are a very isolated, segregated, financially poor group of people almost certainly with no European contacts. They live in the mountains at an elevation of about 3,000 feet. They are mainly an agricultural people, although they are also pastoral and some are hunters. They travel entirely on foot. Their crops are mainly maize and rice. They eat very little meat (mostly mutton) and few vegetables; their chief diet is maize and/or rice. 105

The Ch'uan Miao have been permeated very considerably by the culture of the Chinese and the grade of that culture is not low. Given equal advantages the Miao are as intellectual as the Chinese. Some students, under great handicaps, have persevered and graduated from our University. 177

They have a distinct unwritten language, which differs markedly from the Chinese. Many of the males are bilingual. Their folklore, songs and music are distinct from those of the Chinese. They have a peculiar bamboo wind-instrument; it consists of a body of a bamboo tube 6–8 inches long by 3 inches in diameter. To the centre of 197 534

[P. 67a]

1: Yang, Beh & Morse D-5 (1936-1937) 1938
AE5 Miao AE5

Some Ch'uan Miao Characteristics.—The Ch'uan Miao are a very isolated, segregated, financially poor group of people almost certainly with no European contacts. They live in the mountains at an elevation of about 2,000 feet. They are mainly an agricultural people, although they are also pastoral and some are hunters. They travel entirely on foot. Their crops are mainly maize and rice. They eat very little meat (mostly mutton) and few vegetables; their chief diet is maize and/or rice. 105

The Ch'uan Miao have been permeated very considerably by the culture of the Chinese and the grade of that culture is not low. Given equal advantages the Miao are as intellectual as the Chinese. Some students, under great handicaps, have persevered and graduated from our University. 177

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[P. 67a]

[151 cont.]

157 the stranger who comes to visit him and who is completely safe
609 under his roof.

The "Méo" women are gay, mirthful, only slightly shy, especially when their confidence has been gained. (One may see in photo 128, Plate 43, a European woman in the midst of a group of "Méotes," who are showing a sometimes indiscreet curiosity regarding all that has to do with the details of costume and of coiffure of strangers from the Occident.)

562 The condition of the "Méo" women is rather hard. They share in the most difficult labor.

836 The young women are not distinguished by an excess of virtue, but this fact is considered of little importance by the "Méo."

526 The young boys and the young men greatly honor exercises of skill and strength and often compete with one another in carrying heavy burdens or in racing over the mountains.

[152] The various dialects used by the "Méo" are monosyllabic.
193 As among the "Man-ta-pan" the qualifying word is placed before the noun, the subject before the verb, the direct object after the indirect.

197 It is likely that in their country of origin each "Méo" tribe used a special dialect. Among the tribes settled in Tonkin, who are very much mixed together, the dialects, which are not fixed by any writing, seem to blend together by regions and to be used in each of these regions by all the "Méo" tribes who dwell there.

[198] Almost all the "Méo" use the "kouan-hoa" as the language of
212 commerce. Literate persons are very rare. Those who know a few
[871] characters pronounce them in the Chinese fashion. The "Méo" are beginning to send their children to the schools that are being con-
[648] ducted in our frontier posts located at the high altitudes. For their dealings with the authorities and for writing their rare letters, they have recourse to the help of a literate Chinese.

538 The "Méo" have no written literature, but they know narra-
[533] tives, prayers, and some songs, which they sing in a monotonous, sad tone. They show little imagination, much simplicity and sometimes even triviality, for they particularly extol the material joys of life, of the table, and of love, the sole pleasures of a race whose

/22 cont./

173 This report agrees with the traditions of the Meau whom
[115] I investigated in Thailand. One of my informants, the chief Pan Sung, was told by his grandfather, named nya lü, and by his father, named tšu tên, that their ancestors had once lived in Mongolia and had migrated from there to the Chinese border, then to Yunnan into the country of the Haw, and then to the south. Pan Sung's grandfather was even born in Yunnan. /23/
[148] In China, according to my informant, they had continual feuds with the Chinese, who attacked and pillaged them regularly. These brigands in China and Yunnan were all equipped with rifles, which were, of course, far superior to the weapons of the Meau. The Meau therefore had to hide in the woods and could not lay out fields. Grave famines broke out as a result, which forced them to emigrate from China, and, since the situation was no different in Yunnan, also from there. The grandfather of my informant, nyă lü, who was great chief (see the chapter, "Political Organization," section "Kingship and Chieftainship"), decided to do this and migrated southward with all the Meau under his jurisdiction. He led them to the Thailand-Indochina border, not far of their present settlements, where they have been living for several decades.

174 The presence of Meau on the island of Haiman has also been re-
[131] ported. It seems, however, that these Meau were brought over only in recent times, in part by the Chinese from Kwangsi (1).

1. Stübel, II, p. 226.

This hypothesis seems quite plausible if one knows on what a vast scale resettlement activities involving tens and even hundreds of thousands of people were carried out in the wake of military action in Farther India. It would, of course, be necessary to determine once and for all whether the mountain tribes of Hainan
● [197] actually are Meau and not perhaps Yau. It is significant, at any rate, that Savina, the expert on the Meau language, compares the language of these mountain tribes with the language of the Man tribes, that is, Yau tribes, in Tonkin (2); according

2. Befeo 26, pp. 11 ff.

391 Bernatzik--32 E-5 (1936-1937) 1947 AO1 Thailand
AKha A04
Miao AE5

M /23 cont./
174 to Stübel, on the other hand, their clothing is identical with
[197] that of the Meau of Kwangsi.

Summarizing, it may be said with Von Eickstedt that the
M Meau come from the high-mountain steppes where Tibet,
174 Mongolia, and Old China converge, perhaps even from Siberia.
131 The majority of the Meau today live in two large, compact
[101] groups, separated from one another, in Kweichow; vast numbers of them are also settled in the neighboring provinces of Kwangsi, Kwangtung, Szechwan, and especially in Yunnan. Considerable groups have also occupied Tonkin as far as the Annamese Cordillera, and others entered Thailand, where they reached the central cordillera at 16° 15' north latitude. /24/ During the past decades advance units of these people have also entered Burma. On the other hand, it has not been unequivocally determined whether Meau are actually found among the mountain peoples of the island of Hainan; if this should be the case, however, they would not have reached the island in the course of a natural migration, but would have been settled there forcibly by the Chinese. In accordance with geographical and population-political possibilities, the migratory movement necessarily always proceeded from the north to the south and has not yet ceased even today.

M A great number of Meau, perhaps even the larger half,
174 were forced by the most severe political pressure to give up their allegiance to tribal customs and, with the loss of their cultural and ethnic identity, have been absorbed by the neighboring tribes. Undoubtedly the Chinese especially have absorbed much Meau blood. The culture of the ancient Meau was presumably an element which, among others, formed the foundation for the building of the Chinese high culture.

A As for the original homeland of the Akha, Davies (1) and
174

1. Page 395.

the Gazetteer of Upper Burma (2), as well as Heine-Geldern (3),

2. Part I, p. 590.

/444 cont./

144 174 the following general conclusion: "From an anthropological standpoint, the homeland and the linguistic relationships lead to the assumption that here it is a matter of another, second part of the Central Sinoids -- a second part besides the Thai -- which, in the eastern mountains of Central China, poured over or pushed out the older Mon-Khmer Paleo-Mongolians similar to the way that this happened in the western part through the Central Sinoid Thai."

/445/

Chapter 28

Language

193 114 ●197 The language of the Meau is a monosyllabic tone language with five different tones. The best expert on it, P. P. Savina (1),

1. II, p. 168.

writes concerning the language of the Meau that it is spoken with the nose as well as with the mouth and that it differs from all other languages. Marabail (2), too, stresses the independence

2. Page 131.

of the "dialect" of the Meau. Savina emphasizes its dissimilarity in relation to the languages of the Lolo, Chinese, Annamese, Tho, and Yau /Yao/. Seidenfaden (3), on the other hand, doubts

3. II. p. 198.

the dissimilarity of the languages of the Meau and Yau, just as the Census of Burma (4), in direct opposition to Savina,

4. Vol. XI, Part I, p. 200.

classifies the Meau language with the "Man Group," which

/445 cont./

114 would be made up of solely the languages of the Yau (Man) and
• 197 the Meau. Since, however, no linguistic samples from the Yau were offered by either author, no position on this can be taken.

According to the samples of the languages of the Meau and the other peoples settled in Thailand, Akha, Lahu, Lisu, Phi Tong Luang, Moken, White Karen, and finally the various Thai peoples, recorded by me, Savina's findings are essentially correct. For the time being, however, that means very little in view of our inadequate knowledge about the peoples of northern Burma and Assam. On this account, the conclusion drawn by Savina, that by reason of their language a very special exceptional position should be given to the Meau, also seems to me to be at least premature at the moment. On the other hand, the classification made by Major Davies and, probably following him, Lowis (5), according to which the Meau language is classi-

5. I, pp. 40 ff.

fied with the Mon-Khmer languages, is undoubtedly in error.
[192] The comparative words offered by Davies do not mean much, since the Meau language certainly contains a multitude of loanwords from the language of the original inhabitants. The assertion by Marabail (6), who assumes that the syntax of the Meau lan-

6. Page 131.

guage is identical with that of the Yau (Man) language, likewise means little, /446/ since no proof at all is offered for it. I myself for the present classify the Meau language with the Siamo-Chinese language group of the Indochinese language family, which also corresponds with Credner's (1) provisional

1. II, p. 137.

classification.

39: Bernatzik--603 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/446 cont./

114 Of the older authors, Davies and Clarke published short
•197 vocabularies, as did Dhuraratsadorn (2). By far the best and

2. Page 175.

most comprehensive are the French-Meau and Meau-French dictionaries which Savina compiled. A comparison of these dictionaries with the surveys of the other authors on the one hand and my own linguistic data on the other hand shows considerable differences in places, which leads one to conclude that there are certain differences in the Meau speech of the various regions.
[192] Undoubtedly the Meau of the individual regions have taken over a greater number of expressions from the Chinese and from the languages of other neighbors as loanwords. Since, however, as was said, these neighboring languages in large part have not yet been studied, no definite statements can be made concerning this, and all the less so, to be sure, since the accounts of the authors in question here, with the exception of Savina's publications of this type, give the impression of being very incomplete. It seems as though these authors were not completely familiar with the matter; misunderstandings in their conversations with the Meau can easily be imagined. After all, I myself in working with the Meau have dealt for the first time with a tone language, and a comprehension of it is by no means easy for European ears.

[197] Under these circumstances it is very regrettable that the missionaries working in South China, who have had contacts with the Meau for centuries, have so far, to my knowledge, published nothing concerning this language and in fact, for the most part, give instruction in Manchu. We are therefore completely dependent on the observations and conclusions of individual authors. According to Von Eickstedt (3), the languages of the Meo and

3. II, p. 57.

Yau differ, to be sure, but are nevertheless closely related, at

AKha A04
Miao AE5

M 114 197

/446 cont./ any rate, more closely related to each other than, say, to the Chinese or Thai, though, undoubtedly, here, too, there are deeper connections. Usually, the linguists solved this dilemma by regarding the Meau-Man group as an independent group next to the Chinese, Thai, and Mon-Khmer.

M 114 193

/447/ Seidenfaden (1) goes into the grammatical structure

1. II, p. 198.

of the language in greater detail. According to him, the various nouns do not have any gender and are not declined by time, mode, or number. In a sentence, the subject comes before the verb and the object after it, the adjective after the substantive and the adverb after the verb to which it relates. More information concerning the language can be found in Savina's work (2)

M 114 192

2. II, pp. XIX-69.

and in his dictionaries already mentioned. Of special interest is his comparative word list, pp. 42 and 43, which gives expressions in the Meau, Man, Lolo, Thai, Annamese, Tibetan, Tatar, Malay, and Stieng. In this connection a reference should be made to my comparative word list of the kinship terms of the Meau, Akha, Lisu, Lahuna, Lahusi, Biet, Dŏeray /Jarai/, Radé /Radhe/, Karen, Lao, and South Thailand languages.

A 197 114

The language of the Akha has been provisionally classified by Lowis (3) in the "Lisu Subgroup" of the "Burman Group."

3. I, p. 85.

The Linguistic Survey of India (4) follows him and regards the

4. Pages 382 ff.

language of the Akha as related to the Lahu and Lihsaw (Lisu).

AKha A04
Miao AE5

/448 cont./

A M 114 197 Recapitulating, it must be stated that neither the language of the Meau or that of the Akha has been investigated scientifically. An urgent task for the linguistics of Farther India is to concern itself with the basic problems involved.

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Chapter 29

Writing

M 114 212 A [212] Whereas there is no information concerning any writing of the Akha, and the Akha groups studied by me had no letters at all, the information available concerning the writing of the Meau is rather contradictory.

Lajonquière (1), Abadie (2), and Dhuraratsadorn (3)

1. II, p. 321.

2. Page 151.

3. Page 171.

regard the Meau as complete illiterates. It is said that there are only very few Meau who know a few and at that Chinese characters, which they pronounce with Chinese phonetics. It is reported of other Meau in China that they write and speak Chinese (4).

M [191]

4. Ch Hch'lfsch, Vol. II, Ch. 10, p. 42.

M [175] In any case, these authors say nothing about the Meau having a writing of their own. In contrast to this, Seidenfaden (5)

5. II, p. 195.

AKha A04
Miao AE5

/479 cont./

M 114 174 A [114] such as clothing and settlements, are always dealt with, but everything else is almost totally ignored. I therefore strove to record all the cultural elements of the Meau, as well as those of their neighbors, the Akha, within my area of investigation, in order to create, at long last, an unobjectionable basis for research. It is shown from these elements presented by me in the present work that the Meau culture is by no means to be regarded as homogeneous culture, but rather as a mixed one. The various cultural influences correspond to the migration routes known from the history of the Meau. Cultural goods from Mongolia and Siberia and such of Tibetan /480/ origin are frequently mixed with Chinese elements. In judging the latter, caution is required, because the early Chinese also absorbed cultural possessions of the Meau; therefore elements that today are regarded as Chinese in origin may conversely stem from the Meau. The anthropology confirms the cultural picture. It is A M [197] regrettable that, despite various existing studies, the language of the Meau, like that of the Akha, has not been unequivocally classified by comparative linguists and therefore could only partially be drawn upon for proof. The works of other authors also supplement my observations. Koppers (1) and Shirokogoroff,

1. Pages 304 ff.

for instance, indicate cultural connections with the Tungus. Eberhard (2) rejects a uniform Meau culture and speaks of a

2. II, pp. 271 and 274.

mixed culture in which elements of the Chuang and Yau predominate. He also mentions Tibetan influences. On the other hand, I cannot agree with his proposal to regard the Meau as originally Yau who have strongly interbred with the Chuang and are only secondarily overlaid with Wuman, as well as viewing the Fan as alleged ancestors of the Meau, since the old Chinese sources, which he used as evidence, are too unreliable for the reasons already discussed, but above all the